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ed; because though the painter and sculptor may be supported and fostered into eminence by individual taste, the architect is patronised by communities. And until the public taste be so far improved as to enable it to discriminate between the characteristics of a genuine architect and a mere builder, we can expect no public edifice worthy the character of a refined nation. And we desire particularly to impress that the church architect, should be not only a man of taste

and science, but also an architectural antiquary, intimately acquainted with all the peculiarities that characterize the different ages and styles of pointed and old English architecture, which are, in fact, as well marked as those of the Grecian orders; and that he should never be allowed an *ad libitum* license to indulge the fantastic vagaries of an eccentric taste, in violation of all the acknowledged principles of correct architectural style.



The new Roman Catholic Church, Francis-street, Dublin.

THE NEW ROMAN CATHOLIC CHURCH, FRANCIS-STREET.

We have already remarked that the new Protestant churches are generally in what is called the Gothic or pointed style of architecture, but those of the Roman Catholics are more usually in the Greek or Italian style—a choice which may be variously accounted for, either from the taste for such a style acquired by the ecclesiastics in their foreign travels, or by the wish to have their places of worship distinguished from those of the Established Church. The distinction is perhaps

judicious, and at all events tends to a greater variety in the form of our architectural embellishments. The Roman Catholic Church of St. Francis, now erecting in Francis-street, is situated on the site of the ancient Franciscan monastery, founded in the year 1235. Its front is chiefly unobjectionable, for the incongruous association of a Gothic spire rising out of a Greek portico—a union which destroys the effect of both, and which is at variance with every principle of correct taste. As it is not yet too late, we indulge a hope that this error will be corrected.

G.

CORMAC'S INSTRUCTIONS.

Cormac, the son of Art, ascended the throne of Ireland about the middle of the third century. He was a wise and good man, and although a pagan, is said to have had the sublimest idea of the First Cause. He attempted to reform the

religion of the Druids, and to substitute for their polytheism the more rational and sublime belief of one infinite and eternal Being who was the author of the universe. But for this he was violently opposed by that powerful priesthood, who fomented rebellions and generated a spirit of discontent in the minds of the provincial Toparchs against him. Tigernach,

our most authentic annalist, informs us that he quelled the Momonians in different battles fought at *Bearhaven*, *Lough Lein*, and *Limerick*; the Connacians at *Murrisk*, and the Picts and Dalaradians of Ulster at *Faughard* in *Muirthemne*. In one battle the good monarch lost an eye, by which, being rendered unfit for government, according to the custom of Ireland, he resigned the crown to his son *Cairbré of the Lif-fey*, and retired to his cottage of *Cletty*, near the *Boyne*, where he devoted the remainder of his life to philosophic contemplation. During this time he wrote many works for the use of his son and successor *Cairbré*, amongst which may be reckoned his *Royal Precepts* or *Instructions*, which he is said to have written at *Cairbré's* request, and to have drawn up in answer to different questions proposed by his son upon different subjects relative to government and general conduct.

It was *Cormac* also that caused the *Psalter of Tarah* to be compiled as a depository of the records of the nation. In this the pedigrees of the noble families, the boundaries of their territories, the tributes payable by the provincial kings to the monarch, &c. were written. This was long considered as lost; but some have said, probably without sufficient authority, that a copy of it is yet extant in the British Museum.

Cormac also wrote some laws, an imperfect copy of which is to be found in the *Seabright Collection* in the library of *Trinity College, Dublin*. One tract of these laws treats of the privileges and punishments of different ranks of persons, and draws a line of distinction between undesigned injuries, such as those suffered by unavoidable accident, and those happening by neglect.

The *Druids* still continued his most inveterate enemies, for they saw that even though he had resigned the government, he nevertheless continued to instil his novel doctrines, (which were directed to the reformation of their order,) into the mind of the monarch his son; and finding that the conduct of *Cairbré* was regulated by his father's instructions, they conspired against the life of the latter; and there is every reason to believe that they effected their purpose by poisoning him.

The venerable abbot *Tigernach* of *Clonmacnoise* thus records his death:

"*Cormac hua Cuinn* cet-cathaigh do éc a *Cleiteach* dia mairt, iar leanmain chnamha bráitín ina brúgaid; no as iad na siabhra ronortadar iar na brat do *Maelcinn Draoi* o nar cred *Cormac* do."

"*Cormac*, grandson of *Con* of the hundred battles, died at *Cletty* on Tuesday, the bone of a salmon sticking in his throat, or, (according to others,) it was the *Siabhra*, (invisible genii) that killed him, at the instigation of *Maelcinn* the druid, because *Cormac* did not believe in him."

From this it appears that *Cormac* fell a victim to the envy of the *Druids*.

Cormac was the father-in-law of the celebrated *Fion Mac Cumhail*, (the *Fingal* of *Macpherson*), general of the *Fianna Eirionn*, or Irish militia, and father of *Ossian*, the feigned *Homer* of *Caledonia*, and consequently, if the genuine poems of *Ossian* were extant, their language would be the same as that of *Cormac's* work, which is almost unintelligible to the generality of Irish readers, and perfectly so to those who know Irish only as a spoken language. The language of those poems which the *Highland Society* have given to the world as the originals of *Ossian*, is the living language of the *Highlanders* of the present day, and if properly spelled, and read by an Irish scholar, would be intelligible to the most illiterate peasant in *Ireland*. A comparison of the language of *Cormac's Instructions* with that of the effusions of the *Scotch Ossian* would go far towards proving the period in which the *Highland bard* was born.

The following extract of a letter from *Charles O'Connor* of *Belanagar* to *Colonel Vallancey*, dated 1779, will show the view which that very able Irish antiquarian has taken of this fragment of Irish jurisprudence.

"I send you the enclosed abstract of the *Teagasg Flatha* of *Cormac O'Cuinn*, king of *Ireland* at the close of the third century. That monarch was a *Filea*, (philosopher,) and professed himself a pious theist, in opposition to the pantheism of the *Druids*, whose order he attempted to reform, not to abolish.

"The copy you gave me I have compared with the one now before me, transcribed in the year 1836. In both I find some variations and transpositions, all owing to ignorant transcribers; and the difficulties thrown in our way by bad copies are not greater than those occasioned by the complex terms and the mixed modes used in the third century. We want a Glossary for explaining those obsolete terms; and yet as I proceeded, I believe that my translation will be found just.

"This piece should not be considered as the composition of king *Cormac*, but as the epitome of some writer of an ulterior age. The cast of the phraseology shows that the work is very ancient."—*Stowe Catalogue*, p. 97.

We shall give a few specimens of a composition ascribed to *Ossian's* maternal grandfather, for the consideration of the literati of *Caledonia*; and we hope that they will take the trouble of comparing them with the effusions of their immortal *Ossian*, and draw a logical conclusion as to the blundering forgeries of *Macpherson*. The original is in the *Book of Lecain*.

"*A ua chuinn a Chorbmaic, ol Cairbre, cid is dech do righ?*
Ni insamh, ol Corbmac. As dech do, emh, ainme cin debhaidh, fósad cin ferg; so-agallma cin mordhacht; dchide senchusa; frithfola fira; fir confuilledh; trocairi condhuthu-ghadh recta; sit do tuataibh; ratha écsamla bretha fira; geill inglásaigh; sloighedh fri debere; troscadh for coicirichaibh; moradh cech nemhedh, airmide File; adradh De Mhuir.

"O grandson of *Con*! O *Cormac*! said *Cairbré*, what is good for a king?

"That is plain, said *Cormac*. It is good for him to have patience without debate; self-government without anger; affability without haughtiness; diligent attention to history; strict observance of covenants and agreements; strictness mitigated by mercy in the execution of the laws; peace with his districts; lawful wages of vassalage; justice in decisions; performance of promises; hosting with justice; protection of his frontiers; honouring the *nemedhs*, (nobles); respect to the *files*; adoration of the great God.

"*Almsana ile; mes for crannaibh; iasg i n-inbera; talamh torthach; barca do thochur; allmuire sed; edach sirechda; drom-cloidhemh bemnech fri coiméd cech tuaithe; forran tar cricha; torramha lubhra; lesughadh triána; teacta fir; oirgeadh goi; biathadh cech naé; caradh firinne; dingnedh omhan; uaidhedh sith; inadh medha sceó fua; adhradh a mhaire Dhe; ainsededh reilbhretha; canadh cech fir; ár is tre fir flatha do bher Dia in sin uil.*

"Boundless charity; fruit upon trees; fish in rivers; fertile land; to invite ships; to import valuable jewels across the sea; to purchase and bestow raiment; vigorous swordsmen for protecting his territories; war outside his own territories;* to attend the sick; to discipline his soldiers: lawful possessions; let him suppress falsehood; let him suppress bad men; let him pass just judgments; let him criminate lying; let him support each person; let him love truth; let him enforce fear; let him perfect peace; much of methuein and wine; let him pronounce just judgments of light; let him speak all truth, for it is through the truth of a king that God gives favourable seasons.†

"*A ua chuinn a Chormaic, ol Cairbre, caidhe coir recta Righ?*
Rect fulnatuor for talmuin tuim atalum ad cuas duit; marbhadh mar ulca; troethadh foghla, móradh maithesa, urgh-oiredh goid; corughadh coibhnesa; confuaidhedh sith; clauighedh dlighedh; ní faemh aindighedh, daíradh biodhbadha; saeradh eamga, ainceadh ioldha; coindredh anidmna, &c.

"O grandson of *Con*, O *Cormac*!" said *Cairbré*, "what are the just laws of a King?

"I shall relate to thee my knowledge of the law by which the world is governed: suppression of great evils; destroying robbers; exaltation of goodness; prohibition of theft; reconciliation of neighbours; establishing peace; keeping the laws; not to suffer unjust law; condemning bad men; giving liberty to good men; protecting the just, restricting the unjust," &c. &c.

"*A ua chuinn a Chormaic, ol Cairbre, cid is dech lesdo tuaithe?*

"*Ni insamh, ol Cormac,—Turcorac n-degh-dhainedh dala minca; meanna atchomarc fochmare do ghaethaibh airdhibhach cech uile; comall cech maithesa; secim senchusa; senad recta; rectge la flaithe; taisigh firena cin forbhriredh truagh; comad cairdine; trocairi fri deghbhesuib; dluthghadh coibhnesa; fiana cin diumas; indire fri naimde; innracus fri braithribh;*

* *Forran tar cricha.*
Tigernach informs us that the large fleet of *Cormac Mac Art* cruised in the *Tyrhenian* sea for three years: *Loingus nor Cormaic Mic Art tar Magh Rein fri re teora bliadna.*

Under this passage *Dr. O'Connor* writes the following note in Latin: "What sea is meant by *Rein* I know not. That part of the German Sea into which the *Rhine* flows might have been so called by the Irish, as they called *Muir n-Ict*, from the *Letian Harbour*."

† *Teige Mac Duire* in his instructions to *Donagh IV.* Earl of *Thomond* inculcates this Doctrine:

Teirce, daíse, dith ana
Plagha, Cogha, conglaich
Dinbuidh catha, garbháth, goid
Tre atáidh fatha fiasaí.
 Plague war and blood, disaster and defeat,
 The rage of elements, the crush of fate,
 The bane of anarchy, destructive train,
 Sprung from the monarch's crimes assume imperial reign.

ratha fiola, aithe slana; bretha fira, fiadhoin innraca; taitheisc michair; mes ar dilmuin; fughluim gach ndana; eolus cech mbérta; tagra go b-fasúighibh; brethenmas co rosga, tabhairt n-almsan, trocairi fri bochtuibh; geill fri brethoibh, nadmana innraca; eistect fri Sruithibh, buidhre ri daescar-shluagh; esughadh crichi ar cech n-olc, &c. &c. Dech do les tuaithe ind sin uili.

"O grandson of Con, O'Cormac," said Cairbré, "what is good for the welfare of a country?"

"That is plain," said Cormac: "Frequent convocation of sapient and good men to investigate its affairs; to abolish each evil, and retain each wholesome institution: to attend to the precepts of the elders; let every *Senad* (assembly of the elders,) be convened according to law; let the law be in the hands of the nobles; let the chieftains be upright, and unwilling to oppress the poor; let peace and friendship reign—mercy and good morals, union and brotherly love; heroes without haughtiness—sternness to enemies, friendship to friends; generous compensations, just sureties; just decisions, just witnesses; mild instruction; respect for soldiers; learning every art and language; pleading with knowledge of the *Fenechas* (the *Brehon law*;) decision with evidence—; giving alms, charity to the poor; sureties for covenants; lawful covenants; to hearken to the instructions of the wise, to be deaf to the mob; to purge the laws of the country of all their evils, &c. &c. All these are necessary for the welfare of a country."

A ua chuind, a Chorhmaic, ol Cairbre, caide edha Flaitha acos cuirmthighi?

Cosda um Deghflaith la Samna do lochranduibh, luthbhas im sochuidhe; samhughadh suidhe; soichlidhe do dhailenhuibh; dianlamh ie fodail, fochruibe ie timthiracht, mesrughadh semna, sghlughadh ngairid; gnais fuilidh, failte fri damhuibh; coigelta binne, &c. Itiad sin edha Flaitha sceó cuirmthighi.

"O grandson of Con, O'Cormac," said Cairbré, "what are the duties of a prince at a banquetting house?"

A prince, on Saman's day, (1st of November,) should light his lamps and welcome his guests with clapping of hands; procure comfortable seats; the cup-bearers should be respectable, and active in distribution of meat and drink; let there be moderation of music; short stories; a welcoming countenance; *failte* for the learned; pleasant conversations, &c. These are the duties of the prince, and the arrangement of the banquetting house."

Cid as a n-gabtar Rig for Tuathuibh sceó clandaibh sceó cindeuibh?

A febh crotha, sceó cineóil sceó ergna; a gais, a h-órdán, a h-irlubhra, a nert imyona, sceó sochruide.

"For what qualification is a king elected over countries, and tribes, and people?"

From the goodness of his shape and family, from his experience and wisdom, from his prudence and magnanimity, from his eloquence, bravery in battle, and from the numbers of his friends.

Caidhe techta Flaitha?

Rob' sobuidh, rob' sogás, rob' soagalmha, rob' bega, rob' mora, rob' dian, rob' fosaídh, rob' fili, rob' feini, rob' gaeth, rob' gartach, rob' sogruidhe, rob' sochruidhe rob' maéth, rob' cruaidh, rob' carthach, rob' coirreclach, rob' feighr ob feidil, rob' ainmmedhach, rob' firén, rob' aintech torgbhaladh lubhra; beireadh firbhretha, biathadh cech n dilecht, misgnighedi goi, caradh firinne, rob' dermadach uile, rob' cuimhnech maithusa, rob' sluaghach i ndalaibh, rob' uathadh sanuise, rob' soirche fri gnais, rob' grián Tighe Midhchuarta; rob' dála sceó airechta; rob' sercach sceó ergna, rob' cuimretech uile; rabdar máthe cach iar na miadh; rob' dluthech nadmann, rob' aithe etroma a bhretha sceó o choighrtha. Ar is trias na techtuibh si midhligher Righ sceó Flaith.

"What are the qualifications of a prince?"

"Let him be vigorous, easy of access, and affable; let him be humble, but majestic; let him be without (personal) blemish; let him be a (*Fíleas*), a hero, a sage; let him be liberal, serene, and good-hearted; mild in peace, fierce in war; beloved by his subjects; discerning, faithful and patient; righteous and abstemious; let him attend the sick; let him pass just judgments; let him support each orphan; let him abominate falsehood; let him love truth; let him be forgetful of evil, mindful of good; let him assemble numerous meetings; let him communicate his secrets to few: let him be cheerful with his intimates; let him appear splendid as the sun at the banquet in the house of Midhchurta, (*Meecoorta* i. e. the middle house at Tara); let him convene assemblies of the nobles; let him be affectionate and intelligent; let him depress

evils, let him esteem every person according to his honour—close sureties—let him be sharp but lenient in his judgments and decisions. These are the qualifications by which a King and Chieftain should be esteemed."

JOHN O'DONOVAN.

COPY OF A LETTER

FROM CHARLES O'CONOR, ESQ., TO JOHN PINKERTON, ESQ.

Ex autog: penes J. WEALE, Esq.

We have great pleasure in presenting our readers with the following interesting and important letter of the venerable Charles O'Conor, of Belanagar, to John Pinkerton, the celebrated Scottish historian, which has been given to us by a valued and respected friend. The opinions expressed in it, are those of his most mature age, and we consider it as one of the most curious and valuable critical documents we have met with on the ancient history of our country—a subject which is still open to and well deserves the investigation of the learned.

From Belanagar, near Roscommon,
April 4, 1786.

SIR,—Through the kindness of my Lord Bishop of Down, and the conveyance of my learned friend, Mr. Walker, an officer in our Irish Treasury, I this week received your letter of the 13th of March. It gratified me to find a gentleman of your candour and abilities employed on the antiquities of the ancient Scots, a distinct people, among the other various tribes inhabiting our Britannie Isles; and it would add highly to my gratification if I could supply you with any useful document on the subject—a subject of importance, but long under a cloud, thickened by prejudices from your country, as well as from our own. Luckily those prejudices begin to subside here—a circumstance which encouraged me to draw up a *Prospectus*, on the Origin, Civil Government, and Manners of the ancient Scots in their heathen state. How it will be received in the Committee of Antiquities, belonging to our Royal Irish Academy, I know not. It may fail of giving satisfaction from such hands as mine; but I doubt not of its success when the subject falls into better hereafter. This I am bold to assert, for some materials of authentic information are still preserved among us. I say *some materials*, for most of our historical details are irrecoverably lost. Our archives, deposited in the monasteries of Ireland, have been consumed in the fires of the heathen barbarians of the North, who, in frequent incursions despoiled France, Britain, and Ireland, in the 8th and 9th centuries. They demolished our nurseries of learning; and it was only on the reduction of their power here, that some Irish patriots have set about collecting as much of our historical wreck as escaped. A collection has been made; but some of the collectors wanted critical skill in their choice, they, however, wanted not the art of flattering the vanity of a declining nation, by following such documents as gave the Scots too high an antiquity in this island. In consequence, they published genealogies, with redundant generations, and gave us a corresponding catalogue of kings, who only obtained their titles by the courtesy of their several factions. They are confounded with the few monarchs who had a legitimate election from the concurrence of the majority of the nation; and these injudicious publishers have put our titular kings in succession to each other, as a son would succeed to a father in modern monarchies. Such was the art employed to gain the Scots a high antiquity, thoroughly inconsistent with the state of affairs in Europe before the commencement of the Persian Empire. This fabric, therefore, of technical genealogies and technical succession of 90 kings before the Christian Era, cannot stand; and your countryman, Mr. Innes (a priest of the Scotch College in Paris) has sufficiently exposed its weak foundation, though in other respects a very mistaken writer. To Giolla Colman, and Flan, of Bute Abbey, we owe the publication of the Regal List I mentioned. They were esteemed as able antiquaries by the majority of their contemporaries, in the eleventh century; and the majority since their time (even our learned O'Flaherty) have adopted a popular error. I have done so in my youth, but, on meeting with better guides, I am not ashamed to retract.

In the Annals of Tigernach, and other ancient documents, I found that our more authentic notices are to be deduced from the building of Eamania, in Ulster, about 200 years before the Christian Era. The seven generations of Ultonian princes mentioned in the interval, prove the calculation to be pretty exact. Of what passed in Ireland before this Eamanian